

The *American* VOL. LVII.
No. 10.

December
1903.

Missionary



FIFTY-SEVENTH ANNUAL MEETING

The South Atlantic Quarterly

Woman's Work

Treasurer's Report



NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION, MONTHLY,
EXCEPT JULY AND AUGUST.

THE CONGREGATIONAL ROOMS,
FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK.

Price 50 Cents a Year in advance.

Entered at the Post Office at New York, N. Y., as Second-Class mail matter.

CONTENTS.

	PAGE
A CHRISTMAS NOTE.....	305
CONGREGATIONAL WORKERS AT ATLANTA	306
THE SOUTH ATLANTIC QUARTERLY.....	307
FIFTY-SEVENTH ANNUAL MEETING.....	308
FROM THE ANNUAL MEETING.....	319
OBITUARIES	326
BUREAU OF WOMAN'S WORK.....	328
RECEIPTS.....	332

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1904.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions. are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for two new school buildings.

THE AMERICAN MISSIONARY.

VOL. LVII.

DECEMBER, 1903.

No. 10.

The American Missionary

appears in the season of Christmas preparations. We anticipate the day in which we celebrate the advent of the GRACIOUS ONE in whose name we greet both those who are remembering His work and ours among the lowliest and the neediest; the many with their offerings, and their representatives who, through these offerings, are giving themselves to this Christian service in devoted consecration.

The work to which this magazine is calling attention from month to month is Christ's own service. We ask those who believe in His kingdom and who hope and pray that it may come on earth to so regard it in their prayers and gifts this Christmas season. The contributions will then be winged with faith and prayer on their errands of love and duty. They will be generous gifts, also, in remembrance of Him "who gave himself for us."

Those who will read on other pages the excerpts from our annual meeting at Cleveland will be impressed by the fact that they are all keyed to the same thought. However run in the mould of each one's individuality and varied in their expression, all centre in Christ's cause and Christ's teaching.

"The Christian law of love, bearing in itself the essential principle of divine justice, requires that a man shall have a man's sympathy, fair dealing and help irrespective of color, race or condition," says Dr. Moxom.

"It is a question of the sufficiency of God to save man," says President Thwing.

"The mightiest means by which any race down-trodden can win the wisdom of God which gives righteousness and strength, the intelligence which promotes self-respect, the self-respect which demands education, the education which confers power, is the Church of Jesus Christ," says President Mackenzie.

"A Church that has really caught the thought of God understands that the uttering of the message and the hearing of the same creates a new and pressing responsibility," says Dr. McLaughlin.

"It is more than a national question. It is a question of loyalty to Christ our Master. For it is to the neediest He sends us, and these are the neediest," says Dr. Gladden.

To all, then, who may read these words we bring the salutation of this Christmas season. To our own households of faith, the churches, which are mainly responsible for our missions in Christ's name and whose interests they follow, we bear our Christmas greetings. To the teachers and ministers who are personally engaged in the most appealing, and perhaps the most self-sacrificing and therefore best rewarded work in our great nation, we bring our hearty and grateful appreciation. These beloved fellow-workers may be confident that they are never forgotten by those whose commissions they bear in their faithful, loving service, for "we are laborers together with God."

We are sure that this Advent season will be especially glad to these teachers and ministers whose loyalty to Christ has taken them into their self-denying work, and which has sustained them there while they are meeting the constant demands and the varied trials of a difficult and self-denying sacrifice. To live with Him whose advent brought to mankind divine revealing, divine witnessing and divine sacrifice, is to have not only the pledge of success, but the gladness of heart and patience of faith which will not grow weary of the work even when weary in it. A cheerful courage belongs to those in whose personality there is the Advent of Christ. Assuredly Christian influence will so radiate from such individual character that there will be good harvests from their planting and watering with great reward for fidelity in their stewardships. To our fellow-workers, therefore, we wish a blessed Christmas in the words of Tiny Tim: "God bless us every one."

THE Convention of Congregational Workers among the Colored People, held in the First Congregational Church of Atlanta, Ga., September 19-23, abundantly proved the wisdom of such a gathering. It was a meeting influential as to its personnel, its members, its object and its spirit, and it cannot fail to prove far-reaching in its influence for good. Never before had so many Congregationalists been seen together in the South. As one looked upon the intelligent company of educated and self-respecting men and women, leaders of their race, largely the graduates of American Missionary schools and colleges in the South, one felt anew the significance of the American Missionary Association. The Rev. H. H. Proctor, the Rev. G. W. Henderson, D.D., and the other members of the Executive Committee who planned the meeting and carried it through to such a successful issue, deserve great credit.

**The South
Atlantic Quarterly,**

Edited by John Spencer Bassett, professor in Trinity College, Durham, N. C., is a notable magazine; not only able and wise in its articles, honest and Christian in its spirit, but also so patriotic and prophetic that it may well have the attention of candid people North and South. That is if it shall not be muzzled in the future. In the July number the editor gave an appreciative study of "Two Negro Leaders"—Washington and DuBois—which was so fair and sane that it attracted widespread attention. It roused the peepings and mutterings, however, of those who, being narrow, cannot be broad, and who would stone the prophets who make any utterance contrary to prevailing sentiments.

In the October number were several articles as colorless as anything could be when treating of color, as judicious as they were able, conservative and truthful, most creditable to the *Quarterly* and to the college to which it, so far, brings honor.

The hopefulness, however, with which we have followed these clear-headed and open-minded articles of the *South Atlantic Quarterly* is somewhat dimmed by the recent intelligence that Prof. Bassett has already been constrained to offer his resignation as the result of a storm of criticism raised by a statement in his article that Booker Washington is altogether such an exceptional man that he is not a typical Negro, "take him, all in all, the greatest man, save Gen. Lee, born in the South in a hundred years." Now instead of disproving this, or ridiculing it even, or answering "every man has a right to his opinion and we disagree," the declaration goes forth, "he must resign;" "no views expressed not in accord with ours."

Grant that the Professor is mistaken in that he has overestimated the gifts and powers of a man in the public eye. In what respect does this touch the question of his teaching function? The trouble, evidently, is that he is adjudged to have overestimated a man who is identified with the colored race. This is an unpardonable sin and notice is served that it will not be permitted.

To compare a broad guage with a narrow one, a professor of Yale University might utter many worse heresies about matters in the North without creating any serious excitement. He might—*e. g.*—say that philosophy is of greater importance than athletics, or make any other equally erroneous judgment, and the boys would not run home angry to indignant parents.

FIFTY-SEVENTH ANNUAL MEETING

OF THE

American Missionary Association.

The Fifty-seventh Annual Meeting of the American Missionary Association convened in the house of worship of Plymouth Congregational Church, Cleveland, Ohio, beginning Tuesday, October 20th, 1903, at 2 o'clock P.M.

The session was called to order by the President, Rev. Washington Gladden, D.D., of Columbus, Ohio, who led in prayer and announced the hymn,* "Jesus Shall Reign Where'er the Sun," which was sung.

* Selections from the forthcoming "Pilgrim Hymnal" were used throughout the sessions.

Program.

It was voted to adopt the program as recommended by the Executive Committee and printed.

Addresses of Welcome.

Addresses of welcome were given as follows: in behalf of the churches of the city of Cleveland, Rev. Morgan Wood, pastor of Plymouth Church; in behalf of the citizens of Cleveland, Hon. Newton D. Baker, of Cleveland; in behalf of the churches of Ohio, Rev. C. W. Carroll, pastor of the Hough Avenue Congregational Church, Cleveland; and in behalf of the citizens of Ohio, Hon. Theo. W. Burton, LL.D., of Cleveland.

Response.

A response to these addresses of welcome was given in behalf of the Association by President Gladden.

*Quartet.**

A quartet of colored singers sang "Come Down, my Lord," and "I'm Rolling."

* The quartet was composed of John W. Work, Frederick J. Work and Maximilian R. Martin, of Nashville, Tenn., and N. Walker Ryder, of Oberlin Business College, Oberlin, Ohio.

Treasurer's Report.

The financial statement was made by H. W. Hubbard, Esq., Treasurer. The Report of the Auditors and the Certificate of the Public Accountant of the City of New York were read by the Recording Secretary.

It was voted that the Report of the Treasurer and the Certificates be published with the printed report of the session.

Report of the Executive Committee.

The annual report of the Executive Committee of the Association was read by the Chairman of the Committee, Charles A. Hull, of New York.

It was voted to accept the report, and also that it be referred in its various sections to those committees respectively which shall hereafter be named by the Nominating Committee, to report upon them, if necessary, at the future sessions of the meeting.

Report of Nominating Committee.

The Nominating Committee reported as follows: That the following ministers preside in the administration of the Lord's Supper: Rev. John G. Fraser, of Ohio, and the Rev. George W. Moore, of Tennessee; and the following deacons to serve: A. C. Caskey, H. L. Reed, John McGeorge, L. F. Mellen, L. B. Badger and Capt. H. T. Fisher. Assistant Recording Secretary, Rev. C. Rexford Raymond. Committee on Credentials, the Recording Secretary, Assistant Recording Secretary and Rev. J. W. Bradshaw, of Ohio. To lead devotional services: Tuesday evening, Rev. Charles S. Mills, of Ohio, and on Wednesday morning, Rev. Joseph E. Roy, of Illinois. To report on the work, as follows: "Chinese and Japanese Missions," Rev. Frank W. Hodgdon, of Iowa, Rev. F. D. Kelsey, of Ohio, Rev. George P. Eastman, of Massachusetts; "Indian and Alaskan Missions," Rev. R. W. McLaughlin, of Michigan, Rev. Perry W. Sinks, of Pennsylvania, Rev. Cyrus K. Stockwell, of Indiana; "Porto Rican Missions," Rev. Oliver Huckel, of Maryland, Rev. Arthur C. Dill, of New York, Rev. Almond O. Stevens, of Michigan; "Southern Church Work," Pres. W. Douglas Mackenzie, of Illinois, Rev. V. M. Hardy, of Maine, Rev. Thomas E. Lewis, of Ohio; "Educational Work, South," Pres. Charles F. Thwing. This report was adopted.

Communications.

The following communications, which had been received, were read by the Recording Secretary: A reply from Hon W. W. Heard;

Governor of Louisiana, to the letter written to him by the President, Washington Gladden, D.D., respecting the assassination of Rev. Laforest A. Planving, principal of the school at Pointe Coupee, La. A response from the Rev. G. S. McMarriman, Corresponding Secretary of the Board of Home Missions of the Methodist Protestant Church, to an invitation to attend and address the meeting of the Association at Cleveland. Invitations to hold the meeting of the Association in 1904 from Grand Rapids, Mich., St. Louis, Mo., and Des Moines, Ia. It was voted to refer these communications to the Business Committee.

Concert of Prayer.

A Concert of Praise and Prayer was held at the close of the afternoon session, led by Secretary A. F. Beard. The closing hymn was, "Blest be the Tie that Binds."

TUESDAY EVENING.

The session opened at 7.30 o'clock with devotional services, led by Rev. Charles S. Mills, pastor of Plymouth Congregational Church, Cleveland.

Annual Sermon.

The Annual Sermon was preached by the Rev. Philip S. Moxom, of Springfield, Mass. Text, Rom. 15:1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

The Lord's Supper.

The Lord's Supper was celebrated, at which the Rev. John G. Fraser, of Cleveland, O., and Rev. George W. Moore, of Nashville, Tenn., presided, and the following deacons assisted in the service: A. C. Caskey, H. L. Reed, John McGeorge, L. F. Mellen, L. B. Badger, Capt. H. T. Fisher.

WEDNESDAY MORNING.

The Devotional Services at 8.30 o'clock were led by Rev. Joseph E. Roy, of Illinois.

The session was called to order at 9 o'clock by the President.

The minutes of Tuesday were read and approved.

The hymn, "From North and South, and East and West," was sung.

Reports and Addresses.

A report and an address upon the "Chinese and Japanese Missions" were given by the Rev. Frank W. Hodgdon, of Michigan.

A report and an address upon "Indian and Alaskan Missions" were given by the Rev. R. W. McLaughlin, of Michigan.

The quartet sang "Stay on the Rock" and "Poor Little Lamb."

A report and an address upon "Porto Rican Missions" were given by the Rev. Oliver Huckel, of Maryland.

A report and an address upon "Southern Work" were given by Pres. W. Douglas Mackenzie, of Illinois.

The hymn, "Can we Whose Souls are Lighted," was sung.

Discussion.

A discussion upon the reports followed, in which Rev. George W. Moore, of Tennessee, Rev. F. D. Kelsey, of Ohio, and Rev. W. Hayes Ward, of New York, took part.

Informal Report of Nominating Committee.

Mr. Charles A. Hull, Chairman of the Executive Committee, in behalf of the Nominating Committee, presented an informal report, recommending the nomination of Secretary A. F. Beard as Honorary Secretary and Editor of the Association. In connection with this recommendation, the Rev. Nehemiah Boynton, of Michigan, offered the following minute and resolutions:

The retiring of the Rev. Augustus Field Beard, D.D., from the Senior Secretaryship of the American Missionary Association is an occasion of more than ordinary moment.

For seventeen years this Association has profited by his inspiring personality, his keen judgment and his sagacious leadership. Loyal, with chivalrous fidelity to the principles of this Association, unsparing in the sacrificial offering of his whole self to its interests, he has been conspicuously "one who never turned his back, but marched straight forward, never doubting clouds would break."

Beneath his wise and progressive administration the entire educational work of the Association has been reconstructed and given an enviable position among kindred endeavors; standards have been raised; teachers, schools and scholars multiplied, till to-day this Association enjoys a pre-eminence never before achieved.

Personally, as a Christian man, a friend, an adviser, a fellow secretary, Dr. Beard has won his permanent residence in the hearts of all those who during these years have shared in any way the responsibilities and perplexing duties of this mighty work. Therefore,

Resolved, I. That this Association congratulates Dr. Beard upon the abundant fruit of his manifold labors, and honors him as a "workman that needeth not to be ashamed."

II. That we bear our grateful testimony to those qualities of mind and heart which in his life have made him efficient in his work and loved by his brethren.

III. That we recognize the significance of his achieving endeavors, in the widening, deepening work of this Association, and record our gratitude to God for the gift of these long years of fidelity, efficiency and success which through this choice servant has been granted to us.

IV. That we anticipate with enthusiasm the prospect of his continuance in such service as his strength may allow, through which the resources of his wide experience may still be available to us.

For Dr. Beard, personally, we hope that coming days may be serene and confident, and that his path, according to the promise of the just, may be illumined by the light which shineth more and more unto the perfect day.

It was voted that the minutes and resolutions be adopted. The vote was taken by rising.

Continuing the informal report, the Committee recommended that the following persons be nominated for election by ballot at the business session in the afternoon: For Secretaries, Rev. James W. Cooper, Rev. Charles J. Ryder, Rev. Frank P. Woodbury; for Treasurer, Mr. H. W. Hubbard. The report was approved.

The quartet sang, "Rise, Shine," and "Old Kentucky Home."

WEDNESDAY AFTERNOON.

The session was called to order by Vice-President W. H. Strong, Detroit, Mich., and the hymn, "Holy, Holy, Holy, Lord God Almighty" was sung.

Report of Committee on Finance.

A report and an address were given upon the statement of the Treasurer by Hon. T. C. MacMillan, of Illinois, in behalf of Committee on Finance.

The report was adopted.

Educational Work.

A report and an address were given upon Educational Work in the South by President Charles F. Thwing, of Western Reserve University, Cleveland, Ohio.

The report was adopted.

The quartet sang, "The Wings of a Dove" and "Shew Me Thy Way."

Secretarial Paper.

The Secretarial Paper was read by Secretary A. F. Beard. The hymn, "Jesus Shall Reign Where'er the Sun" was sung.

Limited Membership.

The Rev. Elijah Horr, of Massachusetts, called the attention of the Association to the Report of the Committee on Limited Representative Governing Membership, which was referred from the Annual Meeting at New London, Conn., to the Annual Meeting of 1903 for action.

It was voted that the matter be laid on the table.

Amendments.

It was voted that the proposed amendments to Articles V and VI of the Constitution be laid on the table. The quartet sang, "I Ain't Got Weary Yet."

Resolutions respecting Rev. Joseph E. Roy.

The Rev. Wm. Hayes Ward, New York, offered the following resolution with reference to Rev. Joseph E. Roy, District Secretary of the Association:

Whereas, After a period of service in the interest of the American Missionary Association, which began nearly fifty years ago, the Rev. Joseph E. Roy, D.D., has resigned his position as District Secretary for the Middle West, therefore

Resolved, That this Association honors Dr. Roy as the oldest and one of the most faithful, most useful and most loved of the servants of the churches who have been connected with this Association. It was before the civil war that he became the representative in charge of our Church work in the West, and afterwards of that of the American Home Missionary Society. He then became Field Secretary in charge of the organization of our mission work in the South, and from that service was called to act as District Secretary of this Association in the West. In all these fields of labor, his energy, his wisdom, his high personal character have given to him the affection and admiration of our churches. He is known and honored by them all, and the personal impress of his sound judgment and piety is on our churches both west and south. We rejoice that his counsel and aid are not to be lost to this Association, and we beseech the Father of all races of men that a long evening of life may be given him above this horizon before his spirit shall rise into the eternal day.

These resolutions were unanimously adopted.

Annual Elections.

Upon recommendation by the Nominating Committee, the following-named persons were elected by ballot as officers of the Association for the year 1903-1904:

President.

REV. WASHINGTON GLADDEN.

Vice-Presidents.

REV. GEORGE A. GORDON.

Associate Justice DAVID J. BREWER.

REV. ALBERT J. LYMAN.

HON. T. C. MACMILLAN.

President W. F. SLOCUM.

Recording Secretary.

REV. ASHER ANDERSON.

FIFTY-SEVENTH ANNUAL MEETING.

Honorary Secretary and Editor.

REV. A. F. BEARD.

Corresponding Secretaries.

REV. JAMES W. COOPER.

REV. FRANK P. WOODBURY.

REV. CHARLES J. RYDER.

Treasurer.

H. W. HUBBARD, ESQ.

Auditors.

EDWIN H. BAKER.

JOHN E. LEECH.

*Executive Committee.**For Three Years.*

REV. WM. HAYES WARD.

For Five Years.

DR. LUCIEN C. WARNER.

REV. ELIJAH HERR.

REV. DEWITT S. CLARK.

Finance Committee 1903-4.

The following persons were named as members of the Finance Committee: Joseph E. Brown, Chairman; Silas H. Paine, John H. Perry, A. L. Williston and H. Clark Ford.

Nominating Committee 1903-4.

The following were named as members of the Nominating Committee for 1903-4: William H. Strong, Rev. Cornelius H. Patton, Rev. E. M. Chapman, Rev. Albert Bushnell, Rev. Wilson Denny. The above recommendations were adopted.

Rev. L. A. Planving.

The Business Committee, to whom was referred the reply of Gov. Heard, of Louisiana, submitted the following, which was adopted:

The members of the American Missionary Association, in annual meeting at Cleveland, Ohio, wish to express their hearty appreciation of the prompt action by his Excellency, the Governor of Louisiana, in the matter of the reported assassination of Rev. Laforest A. Planving, and to commend the evident purpose of the Executive to secure the proper action in the premises.

We sincerely trust that this vigorous action on the part of Governor Heard will result in the prompt arrest and conviction of the criminal.

It was voted that this action be spread upon the minutes of this Association, and that the same be communicated to the Governor of Louisiana, signed by the President, Recording Secretary and Chairman of the Executive Committee.

Invitations.

Letters of invitation having been received from Grand Rapids, Mich., St. Louis, Mo., and Des Moines, Iowa, the Business Committee recommended that the invitation to meet at Des Moines, Iowa, be accepted, and it was so voted.

It was voted that the Recording Secretary be instructed to communicate to the churches at Grand Rapids, Mich., and St. Louis, Mo., the full appreciation of the kind and generous invitations sent to the Association with a proper statement of the reasons which led the Committee to recommend that the meeting be held at Des Moines, Ia.

The quartet sang, "I Know I Have Another Building" and "Swanee River."

WEDNESDAY EVENING, 7.30 o'clock.

President Gladden called the session to order and announced the hymn, "I Love Thy Kingdom, Lord." Prayer was made by Rev. William W. McLane, of Connecticut. An anthem was sung by the quartet of the Euclid Avenue Congregational Church.

Letter from Colored People.

A communication was received from certain colored people and presented by the Rev. Charles W. Carroll. It was voted to refer it to the Executive Committee.

Addresses.

Secretary James W. Cooper gave an address upon "A Comprehensive View."

The quartet sang, "Lead, Kindly Light," and "Sleep, my Honey Baby, Sleep."

The following addresses were given:

"The Chinese and Japanese," by Chan Kew, New York.

"The Porto Ricans," by Miss Jennie L. Blowers, Porto Rico.

"The Indians," by Rev. R. H. Harper, Oklahoma.

"The Highlanders," by Prof. A. S. Hill, Kentucky.

"The Negroes," by William Pickens, Arkansas.

"The Outlook," by George W. Crawford, Alabama.
The quartet sang, "Poor Little Lamb."

THURSDAY MORNING, 8.30 O'CLOCK.

The Devotional Services were led by Rev. George H. Gutterson, of Massachusetts.

President Gladden called the session to order.

The minutes of the preceding day were read and approved.

Associated Societies.

Associated Societies were represented, and addresses were made by their representatives as follows:

The Congregational Home Missionary Society, Rev. Washington Choate, Secretary, of New York.

The American Board of Commissioners for Foreign Missions, Rev. James L. Barton, Secretary, of Massachusetts.

The Church-Building Society, Rev. Charles H. Richards, Secretary, of New York.

The United Brethren.

Upon invitation, Rev. William M. Bell, Secretary of the Home, Frontier and Foreign Missionary Society of the United Brethren in Christ, was present, and addressed the Association.

The hymn "Blest be the Tie that Binds" was sung.

Telegram.

The following telegram was received :

GENEVA, NEB., Oct. 21, 1903.

The American Missionary Association in session, Cleveland, O., Dr. Washington Gladden, President :

The General Association of Congregational Churches in Nebraska sends greetings. John xv.

S. I. HANFORD, *Moderator.*

It was voted that the communication be received, and that reply be sent signed by the President and Recording Secretary.

Addresses.

The following addresses were given :

"The Time Element in the Negro Problem," by Mr. J. R. Rogers, of New York.

Brief addresses were made by Miss Yeomans, of Tennessee, and Mrs. Woodbury, of Massachusetts.

Enrollment.

The Assistant Recording Secretary announced the attendance as follows: Delegates from Churches, 213; from State Associations, 1; from Local Associations, 8; Life Members, 62; Visitors, 91. Total, 372.

The quartet sang "I'm Going to Join the Heavenly Choir."

THURSDAY AFTERNOON.

Woman's Meeting.

The Woman's Meeting assembled at 2.30 o'clock. Devotional services were led by Miss Mills, of Ohio. A message of greeting was given by Mrs. Small, of Ohio, to which Mrs. Brown, of Ohio, responded.

The quartet sang "Old Kentucky Home" and "I Have Another Building."

Addresses.

Addresses were given as follows:

"The Porto Ricans," by Miss Jennie L. Blowers, of Porto Rico; "The Southern Mountaineers," by Mrs. H. L. Hoyt, of Tennessee.

Mrs. Woodbury made a brief address.

The quartet sang "Were You There?"

"Negroes, City and Country Conditions," by Mrs. Anna W. Richardson, of Georgia; "Native Helpers," by Mrs. Henrietta B. Ousley, of Mississippi; "Solving the Problem," by Miss Esther A. Barnes, of Alabama; "Solving the Problem in the Field of Support," by Mrs. Alice G. West, of Massachusetts.

The Rev. Charles O. Day, D.D., President of Andover Theological Seminary, Massachusetts, gave an address upon "The Training of Missionaries in our Theological Seminaries."

THURSDAY EVENING.

The session at 7.30 o'clock was opened with an anthem sung by the chorus and choir of Plymouth Church.

Prayer was made by Rev. George E. Hall, of New Hampshire.

School at Pointe Coupee, La.

The Rev. James W. Cooper, Secretary, made a statement with reference to the assassination of the Rev. L. A. Planving, at Pointe Coupee, La., and also to his successor in the work of the school, the Rev. Mr. Lawless. The Rev. Mr. Smith, pastor of the Church at Thibodeaux, La., spoke with reference to the Rev. Mr. Lawless and his fitness for the work.

Offering for Mrs. L. A. Planving.

President Gladden announced that the members of the Woman's Missionary Society of Mt. Zion Congregational Church, Cleveland, O., had subscribed to a fund of twenty (20) dollars for the widow of the Rev. L. A. Planving.

The chorus sang an anthem.

Address.

The President introduced Prof. Kelly Miller, of Howard University, Washington, D. C., who addressed the Association upon "The Higher Education of the Negro."

The quartet sang, by request, "Sleep, my Honey Baby," and "Sunset and Evening Star."

Address of the President.

The closing address of the Association was given by the President upon "Important Factors in the Negro Situation."

The quartet sang, "Swing Low, Sweet Chariot."

Resolution of Thanks.

The following resolution of thanks was offered and unanimously adopted:

Resolved, That the hearty thanks of the American Missionary Association be presented to the Plymouth Congregational Church, Cleveland, O., and to their pastor, Rev. Morgan Wood, D.D.; to the other Congregational churches of the city and vicinity and their pastors, and to all friends who have so generously opened their hearts and homes for our comfort; to the Rev. Dr. Carroll, the Chairman of the Committee of Arrangements, and his associates for their faithful labor; to the chorus of Plymouth Church and the quartet of Pilgrim Church; to the quartet from the South, and Rev. Mr. Fitch; to the organist and precentor, and to all who have assisted in the Music which has so greatly inspired us; to the railroads for reduced rates; and especially to those good ladies who have worked so faithfully for our happiness, and to all others who have in any way helped to make this great meeting a success and our sojourn here a blessing to us all.

It was voted that the minutes of the day be referred to the Executive Committee for approval.

The quartet sang, "I Ain't Got Weary Yet."

Adjournment.

President Gladden pronounced the benediction and the Association adjourned at 10 o'clock.

Attest:

ASHER ANDERSON,
Recording Secretary.

FROM THE ANNUAL MEETING.

Rev. Phillip S. Moxom, D.D., The Negro is a man—the creature and child of God. As such he has, or should have, the rights and duties of a man.
Springfield, Mass.

This truth is fundamental. On this the American Missionary Association planted itself at the beginning of its career, and from this it has never wavered. On this it stands to-day without evasion and without apology. As a people, we shall never have peace until it is frankly and fully accepted.

Lying back of much of the antipathy to the Negro, which exists in the South to-day, is the doubt as to the proper humanity of the black man. Dixon's novel, "The Leopard's Spots," was applauded by many readers in the North as well as in the South; yet, the idea that the Negro is not properly a man strikes through that book like a stain; it cannot be eliminated without destroying the book. But we must get rid of that idea, or cease to remain Christian. It is true that Christian men and women have held that idea, just as they held many other un-Christian ideas. But once an idea is brought clearly into consciousness as wrong, once it appears as subversive of the fundamental principles of Christianity, it must be abandoned, or the immitigable plague of sin against light will surely fall upon the transgressors. A good man, through ignorance, may do evil deeds and not wholly forfeit his claim to goodness; but when light comes and the evil is clearly seen, the goodness can persist only by a rejection of the newly-recognized evil. The Christian law of love, bearing in itself the essential principles of divine justice, requires that a man shall have a man's sympathy, fair dealing and help, irrespective of color, race or condition. It is as true of the black man as of the white, that "all ye are one in Christ."

On the ground of anthropology, the Negro is a man. On the ground of Christian revelation, he is a creature and child of God. He is the object of Christ's mission of salvation as much as the proud Caucasian or the obsequious Hindustani. At the point of simple manhood all distinctions vanish. On this ground, I say, the American Missionary Association has loyally stood, and all its great work has been motivated and directed by the Christian obligation of justice and good will. To this ground the nation must come, or continue to find its race problem an unceasing source of internal fever and tumult and discord. * * * * The recrudescence of antipathy to the black race, that is so widespread to-day, is affecting the attitude of many people toward the enterprise of Negro education. Is it lessening the zeal and contributions of those who have supported our work?

I cannot think so. Said one of the Secretaries to me recently: "The constituency of the American Missionary Association is more deeply interested in the work and more solidly convinced of its vital importance than ever before."

And yet the need far outruns our resources. We should have at least half a million dollars a year for the general work, and a million for the immediate endowment of our higher institutions. To lessen our work now would be like stopping the flow of water because a conflagration had blazed up with a temporary access of fury. Rather, let us enlarge and multiply the streams. We are on the right track; it is no time to turn back, or even to slacken our pace. * * * * Men and brethren, this is no private enterprise, either of a party or a denomination; it is Christ's enterprise. It is He who calls. It is His spirit that urges us forward. We have not one race but two races to save—not by amalgamation, not by the subjection of the one to the other, but by bringing both races to mutual understanding, sympathy, respect and co-operation in fulfilling the mission of this great country to mankind.

President
Charles F. Thwing, LL.D.,
Western Reserve
University.

The question is not whether the Negro race is more or less civilized than the Anglo-Saxon. The Negro race is less civilized than the Anglo-Saxon; but that is not of present concern. The question is not whether certain individual black men are superior or inferior to white men. The question is not whether the best white men are better than the best black men, or whether the worst black men are better than the worst white men. The question is not which race in its origin and early conditions was superior. The question is not whether the Negro shall belong to the subject class. The question is not whether the Negro shall live in America; for here he is to live; he refuses to emigrate; he declines to die.

The question is whether the Negro shall be regarded as a man. The question is whether he belongs to the human race. If he be a man, all the rights which belong to a man should be given him; if he be a man, all the duties which belong to a man should be given to him to do. If he be a man, the question, therefore, goes back to the city of Philadelphia, the City of Brotherly Love, and to the Declaration of Independence: all men are created free and equal and have a right to life, liberty and the pursuit of happiness. If he be a man, the question goes back to Mount Sinai—to the Ten Commandments. If he be a man, the question belongs to the Four Gospels; and to the great commandment—thou shalt love thy neighbor as thyself.

Therefore, the question is a question not of the South, not of the North, nor of the United States, nor of Africa. It is a question of humanity, of the perfectibility of man, of the sufficiency of God to man, of the capacity of man to be saved.

Prof. W. D. Mackenzie, D.D., who has studied the rise and spread of
President of Hartford modern freedom, can be blind to the
Theological Seminary, Conn. fact that at the foundation of the whole
 life of nations the principle of justice
 must be solidly laid. The new Pope, in his first encyclical the other
 day, said: "The desire for peace is certainly harbored in every heart,
 and there is no one who does not ardently invoke it; but to want
 peace without God is an absurdity, seeing that when God is absent,
 thence, too, justice flies, and when justice is taken away it is vain to
 cherish the hope of peace, for peace is the work of justice."

In our Southland there is need of peace; but we are absolutely
 certain that there can never be peace unless in all the relations of the
 two races there is the strictest and most loyal adherence to justice.
 Before the law, on that great throne of American power and freedom
 which is the right to the national franchise, there must be justice:
 brave, uncompromising, severe, rocklike justice. No right must be
 claimed for one man of any color which is not honorably granted to
 every man of every color. * * * * It is the deep and steady
 inflow of the Christian spirit which alone can guide our colored
 brethren through the difficult years which lie before them. They
 need great wisdom and self-control; they need the comfort of God;
 they need sterling integrity and lofty ideals; they need solid intel-
 lectual training and industrial efficiency. Possessed of these, they
 will make it gradually impossible for the white people to treat them
 with political and legal injustice, and yet claim to be Americans or
 even men. Possessed of these, they will create the atmosphere amid
 which the practical problems of social intercourse will find a natural
 and worthy solution. But the mightiest means by which any race,
 downtrodden and burning with fierce resentment, can win the comfort
 of God which gives calm, the wisdom of God which gives righteous-
 ness and strength, the intelligence which promotes self-respect, the
 self-respect which demands education, the education which confers
 power, is the Church of Jesus Christ.

Mr. M. J. Rogers, Is not the hopeful view of the race childhood of
Brooklyn, N. Y. the Negro the true and just one, and does it not
 answer some propositions which have been made
 in late years? There has been lately a strange re-

crudescence of race hatred, and a spirit of pessimism with reference to the Negro. Prominent men in the South are telling us that we may as well surrender the idea that education for the Negro, at least beyond the three R's, is of any use. Surrender! When Paul Jones, with his ship cut to pieces and sinking, was asked if he had surrendered, he shouted back, "I have not yet begun to fight." Give up the education of the Negro! The answer from every true patriot should be, "We have not yet begun to educate." But some say, the progress of the Negro is so slow, it takes so much effort and money with so little apparent result. President Garfield never saw a little urchin without wishing to take off his hat to him—"there were such great possibilities in him." And that is just as true of the little pickaninny as the street arab.

Oliver Wendell Holmes said, "If you want to make a gentleman you must begin with his grandfather." In the name of decency, give the Negro time to have a grandfather.

We have heard a good deal of the grandfather clause in the constitution of some southern states. This clause provides, that no matter what other disqualifications, such as illiteracy, a man may have, if his grandfather voted in '66 he may vote. If the truth were known, a good many mulattoes might vote under this clause. The more shame to those grandfathers. Give the Negro a chance to have a legitimate, free, upright ancestor.

Emphasis has been placed upon the importance of time as a factor in the solution of the Negro problem, and the proposition advanced, that manhood must not be expected in childhood. But training is more important than time. The Negro has not suffered from too much training, he has not begun to have enough. * * * * Does the task of lifting a race seem an appalling one? Nevertheless it must be done; and to do it this great American Missionary Association was founded in the dark days of slavery.

We have been speaking of the Negro race and not of individuals; but the sterling manhood beneath many dark complexions, which we see to-day, gives promise of what the race manhood will be. What shall we do with the race childhood of the Negro? Just what we do with the childhood in our own homes. We must give the Negro training of his hands through industrial education; training of the intellect in the college and professional school; training of the heart through an educated and consecrated ministry. Give him the press, the public school, the library, the uplifting influence of music and art. Give him every right that belongs to him as a man, every privilege as

fast as he can make good use of it, and then, for the growth of sterling character and true race manhood—Give him time!

**Rev. Washington Gladden, LL.D.,
President of the
American Missionary Association.**

“In the first place it does not seem to us that really superior people are apt to try to impress the fact of their superiority upon those who are or who seem to be their inferi-

ors. The only really superior Man of whom we know something was one who washed His disciples' feet, and told them that he who would be chief among them must be servant of all. The only superiority which we can recognize is the superiority of service; and this truth applies to races just as much as to individuals.

We cannot tell these black people that their race is inferior to ours, because we do not know it to be a fact. It is a backward race, a belated race, no doubt; but late growths are not necessarily inferior. The wisdom that fixed the home of this race in the Dark Continent and has held back its development hitherto, has His own purposes concerning it. It is a child race; but you do not tell your child that he is your inferior and always will be. Two thousand years from now the African race may be the superior of the Aryan in all the qualities in which the latter now glories.

Another reason why we cannot teach these black people that they are our inferiors is that such a doctrine is a flat contradiction of all that is fundamental in a democratic republic. Feudal governments may be based on the distinction between superior and inferior races; but no democracy can endure which recognizes such distinctions. Superior and inferior races in a democracy are a simple contradiction in tenor.

Finally, we can teach them no such doctrine, because if we did we should be faithless to our trust as the disciples of Him who said, “One is your Master, even Christ, and all ye are brethren.” Among brothers there is no distinction of superior and inferior. The one truth that we recognize as fundamental is the truth of the universal divine Fatherhood, with its corollary of the universal human brotherhood. This truth is the sheet-anchor of our faith; everything that is significant or precious to us in the Christian religion springs from this truth and returns to it again. It is the soul of our theology; it is the postulate of our social science; it is the final test of all our systems of industry and trade; it is the one fact which gives meaning and glory to life; and we can never deny it nor ignore it nor keep silent about it; we must teach it and preach it to every creature, until the whole world believes it and enters into the joy of it. That is the

truth with which we are put in trust and we must speak it, not as pleasing men, but God, who proveth our hearts.

Nor can we teach these poor people of the South that this is the white man's country and that the black man must put aside all political aspirations and content himself with being ruled by the white man. That is not, as I have said, a democracy in which one race or class is the ruler and another race or class is simply ruled. We have never learned any such doctrine as this, and we can neither teach it nor consent to it.

We do not object to educational qualifications for the ballot, nor even to reasonable property qualifications, providing they apply equally to all races and classes. Make your standards of citizenship as high as you will, only so they are within reach of every honest, diligent, fairly capable man, white or black, and we will spur the young men to win the prize. But laws which, whether in the letter of their requirements or in the spirit of their administration are intended to exclude men from the suffrage simply because they are black are not just laws, and we shall never cease to protest against them.

Can one man be said to be equal to another before the law when the one has some chance to have a part in making the law and the other has none? I should call that a very grave inequality. It seems to me that men in a republic must be equal not only before the laws but behind them as well; permitted not merely to be judged by them, but also to have a voice in framing them. Give to the black man equality with the white man in his relation to the law and he can ask no more. Can you offer him less?

Does this mean, then, that we are to teach these young men and women to demand social equality? No; I think not. Social equality is not a thing to be demanded. No gentleman claims social recognition of another gentleman; he is careful to make no such claim; he takes what is accorded to him and wants no more. Social relations are, in their best estate, so delicate that no pressure can be put upon them; social recognition must be freely given and freely received, else it is not only worthless but offensive. Therefore I would most earnestly admonish our colored friends to have no anxieties or heart-burnings about social equality with their white neighbors. There is a great text in Paul's letter to the Philippians in which he bids them: "Have this mind in you which was also in Christ Jesus, who being in the form of God counted it not a prize (a thing to be grasped as booty) to be on an equality with God, but emptied himself, taking the form of a servant." You cannot have a better example than that when you are thinking about social equality.

And now to the men of good will in the nation at large what shall we say? What but this—that the cause of the Negro is to-day, as truly as it has ever been, the cause of the nation. There is talk of remanding the Negro to the South, but while it is true that the South must bear the larger part of the burden of education, it is also true that the South is not able economically to do all that ought to be done for its neediest people, and it is also true that the best elements in the South, those that are most ready to help the Negro rise, need now, as never before, the moral support of the rest of the nation in protecting him from his foes, and guiding him in safe ways.

For this Association, the way of duty is very clear. It finds itself now, at the beginning of this century, with a sacred charge to keep. It must stand here, as best it can, in Christ's stead, bearing witness for Him on behalf of the neglected races of this continent. If there ever was a time when its voice might be silent or its energies relaxed that time is not now. If ever there was need to hold up the standards of justice and to reaffirm the fact of human brotherhood that need is now upon us.

This Association was born to bear witness, in a day when men's ears were stuffed with cotton, to the truth that black men are men; that they are not only hands but souls; that for them there must be not only bread but a kingdom—hope, outlook, opportunity, a clear path to the heights of manhood. We believed this once; we helped to make the nation believe it; we spent a million lives and billions of substance in making it good. Is there any danger that this people will falter in that faith? That would be an apostasy to make the earth shudder and the stars grow pale."

"Judge of the nations, spare us yet,
Lest we forget—lest we forget!"

Indian Missions.

Rev. Robert W. McLaughlin, D.D.,
Grand Rapids, Mich.

"Where the civil government has failed, the Christian church may succeed. The Christian church can do for the Indian that which the civil government cannot do.

It can find him down in his moral depths and reveal to him the vital distinctions of the soul. It can show him the true and the false, the right and the wrong. It can declare the message of God with such power that he shall hear the seraphim and the cherubim in the white light of holiness, and see the judgment throne where character is weighed. God may require ages for the accomplishment of results in civilization as a whole, but He demands immediate action on the part

of individuals composing that civilization. A church that has really caught the thought of God speaks and acts in the imperative mood. It understands that the uttering of the message and the hearing of the same creates a new and pressing responsibility. Out on the prairies, as an expression of the depth and breadth of its message, it has planted homes, builded churches and reared Christian schools. It believes that the Indian is worth thinking of, and so has a message for his moral nature. All signs point to the speedy passing away of the Indian problem on its governmental side and the coming into prominence of the Indian problem on its moral side."

Obituaries.

We are pained to record the death of a veteran, beloved and honored teacher of the South, Miss Amelia L. Ferris. Upon graduation at Oberlin, June, 1874, she went at once into the South, beginning at Chattanooga. After a few years she was transferred to the Storrs School at Atlanta, and a few years after that to the Williamsburg, Ky., Academy, until she had come through her twenty-eighth year with the loss of only one day in the schoolroom. She was a great-granddaughter of Daniel Newcomb, a Supreme Judge in New Hampshire, and daughter of Rev. Lyman B. Ferris, and sister of Rev. W. L. Ferris, D.D., of Wheaton, Ill. "Precious in the sight of the Lord is the death of His saints."

Our hearts have been saddened also by intelligence of the death of Miss Marie Pierce, one of our faithful teachers of last year. Miss Pierce was born in Wisconsin in 1872, and with her parents removed to Nebraska in 1884. She had been a member of the Congregational Church since childhood. In April, in Dorchester Academy, McIntosh, Ga., she was taken ill and returned to her home in May. After a long, wearisome illness, marked "by tender consideration for others and hopeful, courageous endurance," she passed away, September 23d. Miss Pierce was a faithful and conscientious teacher, careful to perform every duty to the uttermost. Her constant aim seemed to be to do good. She was always at her place in matters relating to the church, Sunday-school, or any religious work. She was also a genial companion, and held in high regard by us all, and in her death Dorchester Academy has lost a faithful Christian worker and a greatly esteemed friend.

The Association and the school at Beaufort, N. C., are alike afflicted in the death of the Principal of Washburn Seminary, Mr. B. D. Rowlee, at Beaufort. Mr. Rowlee has been in the service of the American Missionary Association for nine years. For two years he was principal of the school at Orange Park, until it was temporarily closed by the iniquitous law in Florida, which made it impossible for the Association to carry on the school until the law was revoked by the Legislature. Subsequently, Mr. Rowlee was appointed at Beaufort, where he was the successful principal seven years. He entered upon his work with his accustomed earnestness and fidelity in September, and taught until Friday, October 30th. On Sunday evening, November 1st, after he had passed the day about his home and led in devotions in the evening, he suddenly passed away. Mr. Rowlee had won the confidence of the entire community at Beaufort, and will be greatly mourned by the white people as well as by the colored people among whom he worked. His sincere Christian faith, his unceasing fidelity, his consecration to the work, and his success in it, will long be remembered.

THE church that hopes to build itself up by withholding the gospel from others will be sure of a sad disappointment. Selfishness and narrowness never win in the life of a church. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." From the standpoint of merely worldly wisdom, the wise preacher and church officer will urge the people to liberality in planting the kingdom of Christ throughout the whole world.

IF the preacher will impress the fact that the New Testament is the direct product of the missionary enterprise; teach the people that the New Testament is the greatest of all missionary books; emphasize the fact that our civilization is the product of missionary forces, without which we would be pagans ourselves; speak with clearness of vision; put behind the clearness of his vision the courage of a great faith and the force of great and deep conviction, he will certainly move the people to larger things.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

SOLVING THE PROBLEM IN THE FIELD OF SUPPORT.

MRS. ALICE G. WEST.

We listen to thrilling accounts of the need in mission fields. But is there not also an urgent need right here at home among us men and women of the churches? Is not the fact proved by this great cry that comes to us from south and north and west and the far east?

It surely cannot be money that we Christians lack, for the United States is piling up wealth at the rate of four hundred and fifty millions a year, over and above all expenditures. And nearly a quarter of that increase stands to the credit of Protestant church members. That is not our whole income, remember, for we seventeen million church members in the United States have a total income averaging ten millions a day. And a full tenth we don't spend, in spite of all our luxury and our philanthropy, but we carefully lay it up "where moth and rust doth corrupt, and where thieves break through and steal." No, plainly it is not more money that we need to help us answer the pleading cry from the mission fields. What we lack is the habit of giving.

There are different ways of getting a water supply for one's house. Our great-grandfathers used to take a heavy pail and go to the nearest brook and dip up water pint by pint; or construct a sluiceway from a hillside spring to a trough in the dooryard, and wait patiently till the pail filled itself at the trickling spout. That was the mite-box method of water supply. It was pure water, but pretty slow in coming. Our grandfathers in the next generation improved methods by digging a well in the dooryard, and pumping. It was weary work, but better than the brook, for it saved steps and could be depended on longer in dry weather. That is the pledge-card system. Both the hillside spring and the dooryard well were good as far as they went, but the methods were laborious and the supply precarious. We in this generation have found a better way to get water. We lay pipes straight to our homes from an unlimited and unfailing source of supply, and with the pressure of one finger we command the eternal forces of nature to furnish us water, not by pints, but by gallons. And in times of emergency, when a city is burning, the same reservoirs that give the single gallons for daily needs pour out thousands of tons without exhaustion.

This last advance in method we have not yet attained in Christian giving. We are still pumping, with all sorts of imperfect contrivances from all sorts of scanty cisterns, while our great untapped reservoirs of wealth are steadily accumulating. What is the trouble? There are two troubles. We have not faith enough to believe the prophet Malachi, nor love enough to satisfy the apostle Paul. You remember when the prophet was scourging Israel for their negligence in supporting the Church, he brought a message from the Almighty respecting tithes: "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." We are so slow to believe that if we share our bread with the hungry to-day, that the great Bread-giver may be trusted to provide to-morrow's supply.

But the obstacle of over-anxiety is not half so serious in the missionary problem as the obstacle of selfishness, the selfishness that withholds and the selfishness that gives grudgingly. St. Paul classes the two sorts of selfishness together, in his sweeping condemnation: "Though I bestow all my goods to feed the poor and have not love, it profiteth me nothing." Thank God Paul didn't say, "It profiteth the needy nothing;" for if the great, groaning world could be helped only by the gifts that are speeded on their way with a loving thought, the kingdom of Christ would not have spread over the one-third of the globe it now covers. Unwilling gifts are better than no gifts at all, for God uses them to increase the purchasing power of the widow's mites and to fill out with earthly market value the offering that was only love and prayer. But all the joy and all the blessing of the gift thus compounded is credited in heaven's ledger to the one who put in the love share.

How to secure this great motive power of benevolence is the problem in the Church to-day. To go back to the metaphor of the water supply, there are three things required to produce the giant stream from a city hydrant—a reservoir high up somewhere, a system of pipes, and God's law of gravitation. So there are three essentials in ideal benevolence: a store of wealth, a distributing plant, and a divine spirit of love. The store of wealth is at hand; complete and scientific systems of distribution have been in operation for years; the loving spirit is God's free gift to every soul that seeks it. But the trouble is that we Christians aren't half acquainted with any one of these three agencies. We do not know the purchasing power of the money we handle. We of the small incomes think what we have will barely cover the needs of our own family with strict economy. But we Americans don't know the meaning of the word economy. By wiser

marketing we could save one-tenth of the food bill without the family knowing the difference. We could save a tenth of the clothing bill, if we would give half the attention to materials that we do to patterns. And as for our amusement allowance, we seventeen million church members could probably save five-tenths of that, with better results both in quantity and quality, if we would let our ideals of pleasure lift themselves up to New Testament standards.

The mechanical factor in benevolence, that is, the system of distribution, is very far from being understood even by the average Christian giver. Our great missionary organizations are often looked upon as complicated machines contrived for purposes of denominational extension. Then no wonder an indifferent giver hesitates to consign his reluctant contribution to the all-devouring and insatiable monster. And no wonder that the faithful giver tries to invest his gift with a flesh-and-blood interest by designating it for this or that particular missionary. If only people could learn that the missionary societies are simply Christian organizations, formed for the express purpose of economizing time and force in the great task of lifting the world up into the light, corporations where every giver becomes a stockholder, there would be an *esprit de corps* that is sadly lacking now, a loyalty, a recognition of our share in the liabilities of the organization, as well as a pride in its splendid assets. With this new feeling, we should stop saying "it" and "they" in referring to the missionary society, and begin to say "we." We should never say "There will be a deficit," as if it were merely a bit of commercial gossip from the stock column of a newspaper, of no special interest to us. We should pronounce the words, if need comes, with anxiety and shame. We should challenge the fact as a reflection upon either our financial prosperity or our business integrity.

And more than this. When we have learned to say "*our* missionary society," we shall feel a new sympathy with the workers both in the office at headquarters and on the mission field. Looking upon the money in the office safe as all alike "*ours*," we shall not be tempted to complicate the treasurer's task by asking him to use our little cheque for a particular object. Thinking of the Secretaries as "*our* agents," we shall not double their labors by asking them to write out for our individual use the information that would have been ours already if we had not neglected to cut the leaves of the missionary magazine. And, moreover, we should save our overtaxed agents miles of weary traveling, by being willing to put into our local missionary meetings a tithe of the home talent that we use so lavishly in club work.

The moment the missionary organization becomes ours, the missionaries on the field become ours, too, that hazy, ill-defined group of saintly personages whom we had hitherto regarded as exiles through motives of self-abnegation, a class of people who had appealed to us only through our reluctant consciences. No sacrificial giving was ever born of negative interest like that. Not until we have changed the focus of the glass through which we study mission fields, and bring them up near enough to show us individual faces and individual names, and to let us make individual friendships, not till then will the interest be aroused that makes missionary giving a natural impulse and a never-failing joy.

But this third essential in benevolence, the loving impulse, that St. Paul puts at the very foundation of all Christian service, whether talking or working or giving, can that come at the command of the will? It is God's gift; but like many of God's best gifts, it is never given until it is sought. Love for the unlovely, the degraded and oppressed, is the slowest fruit to ripen in the redeemed soul; but the grace once gained, becomes a perennial source of Christian giving. Even the penniless can say, with Peter, "Silver and gold have I none, but such as I have I give." And in the proudest gift that wealth can furnish, the Lord of the treasury credits only the love that prompted it.

BLESSED are the typewriters for theirs are our mistakes. This fact does not refer to the machines. They are usually infallible, at least we can say this of the Remingtons. We have been using them for many years, and whenever one wears out we get another; always a Remington. For business the slow-moving pen is impossible in these intensive and hurrying days. With the stenographer and the typewriter one may do in an hour what formerly consumed a day, and in a long experience we have found no greater friend for expeditious work than the Remington Typewriter.

Governor Vance once asked a Negro in his employ if he believed in predestination.

He replied: "Don't know; don't recognize the name 'xactly. What do you mean, Governor?"

"Oh, I mean, do you believe some persons are elected to be saved and some are not elected?"

"Yes, sir; dat's what Scripture say; dat's so."

"Well, do you believe that I am elected to be saved?"

"Well, Governor, so far as I know, I nebber heard of anybody being 'lected unless he was a candidate."

Income for October \$1,200.00

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

Brunswick, First, 47.46. Cornish, 1.50. Farmington, First, 10.50. Harpswell Centre, W. M. S., bbl. Goods, for *Blowing Rock, N. C.* Kennebunk Union C., 45.50. Lyman, 3. Searsport, First, 10.40. Skowhegan, Jr. C. E., 42 cts. Woodfords, "Sunshine Class" in S., for *Charleston, S. C.*, 2. Yarmouth, "Friends," for *Blowing Rock, N. C.*, 88 cts.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., \$46.60.

Auburn, Sixth St., 5. Farmington, 28.10. Piscataquis Conference, 5. Whittier, Island Falls, W. A., for *Blowing Rock, N. C.*, 3.50. Whittier, C. E., 5 (4.25 of which for *Elbowoods, N. D.*, and 75 cts. for *Blowing Rock, N. C.*).

Alstead Center, S., for *Crow Agency, Mont.*, 3. Candia, 4.10. Dalton, Rev. H. H. Colburn, 25. East Jaffrey, 16.25. East Sullivan, 4.50. Hinsdale, S., 5. Littleton, C. E., 13. Lyme, Chas. H. Greenough and E. W. Bradbury, 11. Meriden, C. E. of Kimball Union Acad., bbl. Goods, for *Blowing Rock, N. C.* Nelson, 8. New Ipswich, Forty-second Annual Fair of the Children, 3.50. North Hampton, J. L. Philbrook, 5. Plainfield, Mrs. S. R. Baker, 5. Wilmot, 1. Wilton, C., for *S. A., Fisk U.*, 27.75. Winchester, C. E., for *Tillotson Coll., Austin, Tex.*, 5.05.

ESTATE.—Rindge, Estate of Otis Hubbard, by Herbert E. Wetherbee, Exec., 120.17 (Reserve Legacy, 80.12), 40.05.

Burlington, First, add'l, 10; Mrs. G. G. Atkins, for *S. A., Skyland Inst., Blowing Rock, N. C.*, 5. Danville, "Friends," box dolls, for *Blowing Rock, N. C.* East Berkshire, 8. Hubbardton, 2. Ludlow, Union Conference, 7. Middletown Springs, 30. Orange Center, C., 3. St. Johnsbury, North C., 1. Shoreham, 16. Stockbridge, Rev. Thos. S. Hubbard, 5. Townshend, 18. Wells River, C., 25.07; C. W. Eastman, 5. West Brattleboro, 21.66. West Randolph, 10.98. Woodstock, Mrs. Billings and W. M. S., of First C., for *Storrs Sch., Atlanta, Ga.*, 56.75; Mrs. Harriet F. Rice, 5.

ESTATES.—Jericho, Estate of Hosea Spaulding, by Ernest J. Spaulding, Exec., 50 (Re-

serve Legacy, 33.34), 16.66. Stowe, Estate of R. A. Savage, by Miss Harriet E. Savage, Administratrix, 200 (Reserve Legacy, 133.34), 66.66.

Andover, H. S. Robinson, for *Piedmont Coll., Demorest, Ga.*, 25; Chas. C. Starbuck, for *Talladega Coll., Ala.*, 2. Attleboro, Second, 95.30. Attleboro Falls, Central C., add'l, 1.25. Auburndale, Miss Susie C. Johnson, for *S. A., Talladega Coll.*, 50; "A Friend," for *S. A., Tougaloo U.*, 25; C., 1.25. Belcher-town, 21.70.

Boston, F. C. Keep, for *Piedmont Coll., Demorest, Ga.*, 15; A. E. B. Smith, 10; Dorchester, Second, 38.69; Village S., 5.

Bridgewater, W. F. Leonard, 5. Brookline, Harvard C., 446.42; Miss Annie T. Belcher, 15. Cambridge, Pilgrim C., 15.19. Chelsea, Third, 1. Dedham, S., 9.44. East Cambridge, "An Anarchist," 5. Edgartown, 2. Enfield, W. M. S., 40 (10 of which to const. MRS. MYRA RYDER GARLIC, L. M.). Erving, 2. Feeding Hills, 10.70. Fitchburg, Rollstone C., 16.40. Greenfield, Second C., 20.94; Miss Harriet R. Pease, 5. Gilbertville, Trinitarian S., for *S. A., Fisk U.*, 50. Holyoke, First, 25.83. Hopkinton, 26. Indian Orchard, Evan. C., 14. Ipswich, C. A. Campbell, for *Piedmont Coll., Demorest, Ga.*, 25. Lawrence, Samuel White, 50. Lowell, Pawtucket C., 19.64; Trinitarian C., 16.25; Ariel Kinney, 2. Malden, Miss Kate E. Tradd, for *S. A., Talladega Coll., Ala.*, 8. Mansfield, Orthodox C., 17.15. Mattapoisett, C., 10. Medford, Mrs. Harriet R. Hammond, for "The Stafford Hammond Schp.," *Talladega Coll., Ala.*, 50. Millis, C. E., for *Freight to Nat. Ala.*, 6. Mittleague, 27.35. Monterey, 4.50. Newbury, A. L. Rogers, 3, for *Straight U.* (2 of which for *Dom. Science Dept.*, and 1 for *S. A.*). Newton, First, 32.85. Newtonville, "A Friend," 15. Northampton, First, 232. Northboro, S., 8.55; Primary Dept., 8.50, for *S. A., Meridian, Miss.* North Brookfield, 32.73. Pepperell, 18.94. Reading, 15. Rehoboth, 8.84. Rutland, Woman's Society, bbl. Goods, for *Moorhead, Miss.* Shrewsbury, 20. Springfield, South C., 200; South C., for *Piedmont Coll., Demorest, Ga.*, 104.50; Woman's H. M. Aid Soc. of South C., 25; Y. P. Soc. of South C., 10. Special, for *Piedmont Coll., Demorest, Ga.*; Hope C., 39.71 (14.42 of which Special Coll.). Stockbridge, 48.65. Southampton, 42.38. South Deerfield, 36.53. Southfield, 5.30. South Framingham, Grace C., 25.64. South

Hadley, 24. South Medford, Union C., 15.10. South Weymouth, Old South C., 8. Stoneham, 21.36. Swampscott, Mrs. Sarah A. Holt, 20. Templeton, Miss I. H. Wilkinson, 1. Topsfield, 5. Wakefield, 23.98. West Boxford, 5.66. West Medway, Second, 16. West Springfield, Ladies' Miss. Soc. of Park St. C., for *Pleasant Hill, Tenn.*, 80; First, 15. Whitinsville, Arthur F. Whitin, for *Dormitory, Talladega Coll., Ala.*, 50. Whitman, First C., 4.68; C. E. of First C., for *American Highlanders*, 10. Winchendon Centre, First S., 20. Wollaston, 35.36. Worcester, Union C., 32; "A Friend," 25; Miss. Club of Mem. Ch. C. E., for *Pleasant Hill, Tenn.*, 3; Old South C., 50cts.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., \$100.00.

W.H.M.A., for *Nat. Ala.*, 100.

ESTATES.—Hubbardston, Estate of Isaac S. and Olive G. Russell, 2,400 (Reserve Legacy, 1,600), 800. Lawrence, Estate of Maria Tenny Benson, 20 (Reserve Legacy, 13.34), 6.66.

RHODE ISLAND, \$334.54.

Barrington, 25.30. Providence, Central C., 284.24; W. H. M. U. of Cent. C., for *Furnishing Room, Foster Hall, Talladega Coll.*, 25.

CONNECTICUT, \$1,220.62.

Cheshire, 62. Chester, 27.02. Coventry, First C., 27.24. Danielson, Westfield C., 24.56. Durham, First C., 21. East Hartford, 6. Ellington, C., 54.89. Franklin, 5.75. Gilead, C. E., 5. Guilford, Third C., for *S. A., Fisk U.*, 2.50. Hampton, 5.50. Hartford, Woman's Society of Second C., two bbls. Goods, for *Wilmington, N. C.* Lyme, Mrs. William Burt, for Mrs. Mary Sill, deceased, 2, for *Athens, Ga.* Manchester, C. E. Union, 5. Marlboro, Fannie A. Blish, 2. Meriden, "N. F.", First C., 5. Middlebury, 8.63. Middlefield, 49. Milford, First C., 3.20. Mystic, Mystic Bridge C., 10.55. New Haven, C. of the Redeemer, 180.83; Garrison Johnson, for *Talladega Coll., Ala.*, 10. New London, First C. of Christ, 33.18; Prim. S. of First C. of Christ, for *Moorhead, Miss.*, 2.62; Miss M. F. Gaillard, 25; Miss Martha Strong Harris, for *Tillotson Coll., Austin, Tex.*, 25. New Preston Hill, C., 10. North Greenwich, 7.25. North Madison, C., 3.17. Norwich, Park C., add'l, 100; Ellen Meech, 50 cts. Plainfield, 9. Prospect, 10. Rockville, Prim. Dept. of Bible Sch., for *S. A., Lincoln Normal Sch., Marion, Ala.*, 8. Salisbury, W.B.H.M., 3. Somers, C., 18.25. MISS ACHSAH BEARDSLEY, 30, to const. herself L. M. South Coventry, First, 5. Thomaston, First, 12.46. Unionville, Hart L. Scranton, for *Talladega Coll., Ala.*, 5. Vernon Center, C., 15.85. Waterbury, Second C., for *Work in Porto Rico*, 244.44. West Hartford, First of C. Christ, 52.33 (15 of which for *American Highlanders*). West Stafford, 7. Wilton, 3.85. Winsted, C. E. of First C., for *Talladega Coll., Ala.*, 10.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, \$71.05.

Bridgeport, Park St. C., for *Thomasville, Ga.*, 25. Kent, Ladies' Miss. Union, for *Fort Berthold, N. D.*, 20. Warren, Aux., for *Grand View, Tenn.*, 26.05.

NEW YORK, \$4,343.24—of which from Estate, \$3,285.51.

Arcade, 3. Brooklyn, Bible School of Central C., for *Santee, Neb.*, 100; South C., 15.80. Buffalo, Niagara Sq. Cong. C., for *Freight to*

Talladega, Ala., 1.50. Churchville, C., 20.10; Mrs. S. B. Savage, for *Mission Cottage, Las Cabezas, Porto Rico*, 1. East Bloomfield, "A Friend," for *Mission Cottage, Las Cabezas, Porto Rico*, 5. East Hampton, Mrs. Mary E. Newton, for *Gloucester Sch., Cappahosic, Va.*, 50. Elizabethtown, Essex Assoc., 10. Flushing, Mrs. Alice Wheelock Chambers, for *Schp. at Fort Berthold, N. D.*, 50; "A Friend" 1. Jamestown, Mrs. Edwin Williams, for *Blowing Rock, N. C.*, 5. Lebanon, 3.65. Lysander, 5.30. Newark Valley, 6.31. New York, Trinity Cong. C., 5.25; D. L. Davis, for *Furnishing Room, Grand View, Tenn.*, 25. Niagara Falls, Henry D. Purdy, for *Dom. Science Dept., Straight U., New Orleans, La.*, 10; W.M.S., for *Mission Cottage, Las Cabezas, Porto Rico*, 5. Perry, Mrs. M. G. Richardson, for *Mission Cottage, Las Cabezas, Porto Rico*, 1. Royalton, 14.10. Sandy Hill, Mrs. Eber Richards, for *Mission Cottage, Las Cabezas, Porto Rico*, 1. Sherburne, Joshua Pratt, for *Water Plant, Talladega Coll., Ala.*, 500. Syracuse, Miss Helen M. Ingraham, for *Mission Cottage, Las Cabezas, Porto Rico*, 2. Tarrytown, Mrs. Elbert B. Monroe, 117 (100 of which for *Mission Cottage, Las Cabezas, Porto Rico*). Warsaw, C., for *S. A. Straight U.*, 10.90.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., \$95.73.

Albany, First Y.L.C., for *S. A., Lincoln Acad., King's Mountain, N. C.*, 10. Baiting Hollow, Members of Colored S. Class, 1. Canandaigua, W.H.M.U., for *Fisk U.*, 69.73. Fairport, W.H.M.S., 15.

ESTATE.—Brooklyn, Estate of Harriet H. Wilcox, 10,000, less Tax, 143.47—9,856.53 (Reserve Legacy, 6,571.02), 3,285.51.

NEW JERSEY, \$312.44.

East Orange, Trinity C., 120.75; C.E. of First C., for *Storrs Sch., Atlanta, Ga.*, 6.20; C. E. of First C., for *Macon, Ga.*, 18.25 (12 of which for *S. A., Ballard Sch.*) Far Hills, Mrs. Ledyard Blair, for *Storrs Sch. Atlanta, Ga.*, 5. Vine-land, 3.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, by Mrs. G. A. I. Merrifield, Treas., \$159.24.

Newark, Belleville Av. W.H.M.S., 1. W. H. M. U., 158.24.

PENNSYLVANIA, \$78.78.

Mt. Carmel, D. J. Torrens, 5. Philadelphia, John H. Converse, for *Dom. Science Dept., Straight U., New Orleans, La.*, 25. Ridgway, First, 43.78 (30 of which to const. M. K. WILLIAMS L. M.) Wilkesbarre, Mrs. S. C. Whittemore, for *American Highlanders*, 5.

OHIO, \$640.57.

Akron, First S., for *S. A., Tillotson Coll., Austin, Tex.*, 25; Jedge W. H. Upson, 5; O. N. Hale, 5; Geo. T. Perkins, 5; J. H. Andrews, 5, for *Talladega Coll., Ala.*; Thos. Rhodes, for *Dormitory, Talladega Coll., Ala.*, 5. Ashtabula, Second, 10. Atwater, 17. Beipre, 10.25. Bellevue, W. M. S. of Lyme C., One Doz. Silver Forks, for *Piedmont Coll., Demorest, Ga.* Berea, 6. Brighton, 2. Chagrin Falls, John Bullard, for *Talladega Coll., Ala.*, 5. Chat-ham, 19.32. Cleveland, S. F. Wellman, 50; Mrs. Thomas Wilson, 10; Chas. W. Chestnut, 5, for *Dormitory Talladega Coll., Ala.* Colum-bus, C. E. of Plymouth C., for *S. A., Grand View, Tenn.*, 12; M. F. Ford, for *Dormitory, Talladega Coll.*, 5. Edinburg, 8.50. Freder-icksburg, 10.75. Hudson, 10. Madison, Central C., 12.90. Marietta, First S., for *Furnish-*

ing Room, *Grand View, Tenn.*, 10. Oberlin, Second, 32.46; Rev. H. B. Hall, 25; Mrs. L. G. B. Hills, 10. Oberlin, Mrs. L. G. B. Hills, 5; First S., 5; for *Purchasing Globe and Outline Maps for Piedmont Coll., Demorest, Ga.* Richfield, Oak Hill C., 5. Rochester, 2.03. Rootstown, Kingdom Extension Soc. of C., 22.78. Wellington, First, 15.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., \$264.58.

Akron, First W.M.S., 35; West W.M.S., 3.75. Ashland, L.A.S., 3.60. Burton, W.M.S., 8.25. Cincinnati, Columbia W.M.S., 3.75; North Fairmount W.M.S., 2; Old Vine W.M.S., 10. Cleveland, East Madison C.E., 20; First W.M.S., 6; C.E., 2; Pilgrim W.A., 12; Plymouth, 6.75; Trinity W.A., 3.75; Euclid Ave. W.A., 7; Franklin W.M.S., 8.25. Columbus, Plymouth W.M.S., 14.50; M.B., 2. Gustavus, C.E., 1. Huntsburg, K.E.S., 3.70. Ironton, W.M.S., 4.25. Litchfield, Personal, 1. Lorain, Jr.C.E., 5. Mansfield, First W.M.S., 31.50. Mount Vernon, W.M.S., 10.25. New London, W.M.S., 6.40; C.E., 3.30. Springfield, First C.E., 5. Toledo, Second, S.S. Prim., 1.73; Washington St. C.E., 2. Vermilion, C.E., 2.50. Wakeman, W.M.S., 5. Wellington, C.E., 25; Jr. C.E., 5.50. York, W.M.S., 2.85.

INDIANA, \$32.00.

East Chicago, 5. Fort Wayne, Rev. Irving T. Raah, for *Dormitory Talladega Coll., Ala.*, 1; Miss Williams, for *Talladega Coll., Ala.*, 1. Lima, Misses R. R. and J. P. Williams, for *Foster Hall, Talladega, Ala.*, 25.

ILLINOIS, \$663.18.

Beardstown, C.E., 2.50. Carpentersville, 5. Chandlerville, 33.46. Chicago, Wm. Dickinson, for *Dormitory, Talladega Coll., Ala.*, 100; S. B. French, Union Park C., 50; First C., 22.52; Millard Ave. C., 20.31; Leavitt St. C., 6.23; Union Park C.E., 5. Crystal Lake, C.E., for *American Highlanders*, 2.50. Depue, 1.40. Earlville, "J. A. D.", 25. Emmetsburg, L.M.S., 5. Glencoe, 9. Grandville, C., add'l, 5. Harvey, 14.80. La Grange, 67.49. Lee Center, 6.50. Marseilles, Dr. R. N. Baughman, deceased, 38.25. Naperville, R. H. Dickinson, 3.33. Oak Park, First, for *S.A., Fisk U., Skyland Inst., Blowing Rock, N.C.*, 10; Thoughtful Circle, K.D., of First C., for *S.A., Skyland Inst., Blowing Rock, N.C.*, 5. Rio, 14.59. Sheffield, 85.10. Sherrard, 2. Sterling, 35.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. Mary S. Booth, Treas., \$88.20.

Albion, W.M.S., 2.20. Alton, W.S. of C. of the Redeemer, 12.25. Chicago, Cal. Ave. W.M.S., 6. Elgin, Woman's Guild, for *S.A., Fisk U.*, 25. Millburn, W.M.S., 10. Oak Park, First W.M.S., 12.75. Rockford, W.M.S., 13. Rogers Park, W.M.S., 2. Thawville, W.M.S., 5.

MICHIGAN, \$232.44.

Allegan, 4.53. Ann Arbor, "M. F. L.", 15. Athens, 2. Detroit, Brewster C., 3.84; S., 10; F. C. Stoepe, 10; F. D. Taylor, 5; A. C. Angell, 5, for *Talladega Coll., Ala.* Eastlake, First, 3.76; Flint Intermediate C.E., for *Blowing Rock, N.C.*, 12.50; W.M.S., for *Furnishing Room, Grand View, Tenn.*, 20. Galesburg, C., 8; S., 2. Howell, Z. M. Drew, 1. Leonidas, C., 1.71. Luzerne, First C., 1.78. Mendon, Mrs. John V. Hickmott, 1. Ryno, First C., 3.05. Salem, First, 5; Second, 6.74. South Haven, First, 17.27. Stanton, First, 25. Traverse City, First, 25.90. Wacousta, 6.75.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. E. F. Grabill, Treas., \$35.61.

Benton, Harbor W.M.U., for *Athens, Ala.*, 2.50. Chelsea, W.M.S., for *Athens, Ala.*, 5.50. Covert, W.M.S., for *Athens, Ala.*, 6. Eaton Rapids, W.M.S., for *S.A., Trinity Sch., Athens, Ala.*, 4. Grass Lake, W.H.M.S., 1.05. Reed City, W.H.M.S., 2. St. Joseph, W.M.S., for *S.A., Trinity Sch., Athens, Ala.*, 8. South Haven, W.M.S., 6.16. Tipton, Juveniles, for *S.A., Pleasant Hill, Tenn.*, 40 cts.

IOWA, \$257.00.

Algona, King's Daughters, for *S.A., Fisk U.*, 8.25. Denmark, 14.54. Chapin, 7.50. Cromwell, 11.10. Gilbert Station, 2.40. Hampton, 5. Keokuk, 25. Mason City, First, 75.05. Newell, 7.66. Nora Springs, 3.12. Whiting, 15.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fannie M. Bailey, Treas., \$82.47.

Almoral, W.M.S., for *Beach Inst., Savannah, Ga.*, 5. Des Moines, Plymouth W.M.S., 5.67; Plymouth C.E., 4. Earlville, W.M.S., for *Beach Inst., Savannah, Ga.*, 5. Gilbert Station, W.M.S., for *Beach Inst., Savannah, Ga.*, 10.75. Grinnell, W.M.S., 3.50. Keokuk, W.M.S., 18. Lewis, W.M.S., 5. Miles, C.E., 4. McGregor, W.M.S., 6.55. Maquoketa, W.M.S., 15 (7.50 of which for *Skyland Inst., Blowing Rock, N.C.*, and 7.50 for *Beach Inst., Savannah, Ga.*).

WISCONSIN, \$212.16.

Bristol, Bristol and Paris C., 7.25. Ironton, O. C. Blanchard, for *Freedmen*, 5. Menasha, 15. Milton, 8. Rosendale, First C., 13.65; S., 7.80. Union Grove, C., 8.18; Mr. and Mrs. B. Smith, 5. Whitewater, C.E., for *S.A., Thom-asville, Ga.*, 5.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. Jefferson Gregg, Treas., \$137.28.

W.H.M.U., 137.28.

MINNESOTA, \$96.30.

Ada, 6.92. Marshall, 5.63. Minneapolis, Plymouth, 35; Lyndale C., 24; C.E. of Lowry Hill C., for *S.A., Skyland Inst., Blowing Rock, N.C.*, 10. Owatonna, First, 8.25. Pelican Rapids, 4.50. St. Paul, Mrs. H. S. Goldberg, for *Talladega Coll., Ala.*, 2.

MISSOURI, \$221.00.

Maplewood, 5. St. Louis, Pilgrim C., 50. Thayer, 10.25. Webster Groves, 7.88.

WOMAN'S HOME MISSIONARY UNION OF MISSOURI, by Mrs. A. J. Steele, Treas., (144.87, less expenses, 7.00), \$137.87.

Hannibal, Pilgrim L.M.S., 1. Kansas City, Clyde Woman's Union, 12.45; Beacon Hill L.M.S., 3.40; Ivanhoe L.M.S., 1; Prospect Ave. L.M.S., 1; Westminster Woman's Union, 14. Lebanon, L.M.S., 2.20. Meadville, L.M.S., 3. Neosho, L.M.S., 2. Old Orchard, Woman's Union, 3.95. Pierce City, L.M.S., 2.55. St. Joseph, Woman's Union, 16.72 (2.88 of which for *Bird's Nest Home*). St. Louis, Compton Hill L.M.S., 2.15; First L.H.M.S., 9.12; Fountain Park Woman's Union, 5.71. St. Louis, Immanuel L.M.S., for *Bird's Nest Home*, 5.87; Memorial L.M.S. S., 3.35; Olive Branch, for *Bird's Nest Home*, 2.50; Pilgrim W.A., 24.35. Sedalia, First L.M.S., 1.10. Springfield, First L.M.S., 2.70. Webster Groves, Woman's Union, 24.75.

KANSAS, \$100.09.

Antrim, "An Invalid," 2, Lawrence, Plymouth C., 57.09. Topeka, First, for *Meridian, Miss.*, 25; Hon. Alba B. Whiting, for *Dom. Science Dept.*, *Straight U.*, New Orleans, La., 1. Wakefield, L.M.S., 5.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, by Mrs. P. J. Wahle, Treas., \$10.00.

Kansas City, Woman's Aux. of First C., for *Meridian, Miss.*, 10.

ARKANSAS, \$20.00.

Little Rock, Mrs. J. G. Ish, for *Furnishing Room, Foster Hall, Talladega Coll., Ala.*, 20.

NEBRASKA, \$268.89.

Doniphan, 2.43. Genoa, First C., 10.00. Lincoln, Butler Ave. C., 7.10. Long Pine, 4.35. Princeton, German C., 5. South Platte, 4.22. Sutton, C., 19.89; German C., 5.

WOMAN'S HOME MISSIONARY UNION OF NEBRASKA, by Mrs. C. J. Hall, Treas., \$210.00.

Ulysses, Jr. C.E., for *Fort Berthold, N.D.*, 4. W.H.M.U., for *Santee, Neb.*, 206.

NORTH DAKOTA, \$2.00.

Argusville, S., 1. Harwood, C. E., 1.

SOUTH DAKOTA, \$43.03.

Ipswich, 3.03. Rapid City, 10.

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, by Mrs. A. Loomis, Treas., \$30.00.

Rapid City, W.M.S., for *S. A., Talladega Coll.*, 10. W.H.M.U., 20 (10 of which for *S. A., Santee, Neb.*, 5 for *Porto Rico*, and 5 for *Children's Missionary, South*).

IDAHO, \$6.00.

WOMAN'S HOME MISSIONARY UNION OF IDAHO, by Mrs. Geo. W. Derr, Treas., \$6.00.

Mountain Home, Woman's Miss'y Aux., 4. Pocatello, W. M. Aux., 2.

WYOMING, \$22.03.

WOMAN'S MISSIONARY UNION OF WYOMING, by Miss Edith McCrum, Treas., \$22.03.

Cheyenne, M. S. of First C., 22.03.

COLORADO, \$145.25.

Colorado Springs, Philo C. Hildreth, 10.

WOMAN'S HOME MISSIONARY UNION OF COLORADO, by Miss Isabel M. Strong, Treas., \$135.25.

Colorado Springs, First L.M.S., for *Pleasant Hill, Tenn.*, 19.46. Denver, Second L.M.S., for *Pleasant Hill, Tenn.*, 5. Elyria, Juniors, for *Thunderhawk Station*, 3. Greeley, C. E., 10; Mrs. Harriet Sanderson, 5, for *Thunderhawk Station*. Pueblo, First L.M.S., for *Pleasant Hill, Tenn.*, 8.40; Pilgrim L.M.S., for *Pleasant Hill, Tenn.*, 2.77. W.H.M.U., 81.62 (of which 27.25 for *Thunderhawk Indian M.*, and 54.37 for *Pleasant Hill, Tenn.*).

CALIFORNIA, \$568.70.

Los Angeles, Mrs. O. S. Adams, 5. Oakland, Mary E. Horton, 1; Mrs. M. J. Woodman, 50 cts., for *S. A., Straight U.*. Ontario, Bethel C., 112.85. Pacific Grove, Mrs. Flora O. Philbrick, 10; Miss M. E. Griggs, 5, for *S. A., Straight U.*. Palo Alto, 16.10. Pasadena, Mrs. W. B. Bentley and Children, 6. Sacramento,

Miss Elizabeth Rogers, for *Dom. Science Dept.*, *Straight U.*, 5; Miss Sarah Jones, 5; Mrs. F. E. Rogers, 1, for *S. A., Straight U.*. San Francisco, Receipts of the California Chinese Mission (see items below), 400.75; Mrs. Richard McCoy, for *S. A., Straight U.*, 50 cts.

OREGON, \$12.00.

WOMAN'S HOME MISSIONARY UNION OF OREGON, Mrs. C. F. Clapp, Treas., \$12.00.

Sunnyside, Miss. Soc., 4. Wilsonville, Hood View C. Miss. Soc., for *Pleasant Hill, Tenn.*, 8.

WASHINGTON, \$72.60.

Odessa, German Pilgrim C., 5. Ritzville, German Zion C., 12.60; First German C., 5.

WOMAN'S HOME MISSIONARY UNION OF WASHINGTON, by Mrs. E. B. Burwell, Treas., \$50.00.

W.H.M.U., 50 (25 of which for *S. A., Moorhead, Miss.*).

DISTRICT OF COLUMBIA, \$5.00.

Washington, C. E. of First C., 5.

VIRGINIA, \$5.50.

Tidewater, Norfolk Union Baptist Assoc., for *Gloucester Sch., Cappahosic, Va.*, 5.50.

KENTUCKY, \$2.00.

Louisville, Miss Carrie E. Alexander, 2.

NORTH CAROLINA, \$12.50.

—, "E. R. D.", for *Skyland Inst., Blowing Rock, N. C.*, 10.

WOMAN'S MISSIONARY UNION OF NORTH CAROLINA, Miss May E. Newton, Treas., \$2.50.

Charlotte, W.M.S., 1. Haywood, W.M.S., 75 cts. Oakes, W.M.S., 75 cts.

SOUTH CAROLINA, \$10.00.

Chester, Wm. G. Nichols, 10.

TENNESSEE, \$39.97.

Crossville, C., 2.50. La Follette, "A Friend," for *Big Creek Gap, Tenn.*, 25. Memphis, Miss Owen, for *Pleasant Hill, Tenn.*, 5. Pleasant Hill, C. and Soc., 7.47.

GEORGIA, \$870.00.

Atlanta, N. Ittner, for *Piedmont Coll., Demorest, Ga.*, 850. McIntosh, Midway C., Lincoln Mem., 10.

WOMAN'S HOME MISSIONARY UNION OF GA. by Mrs. M. I. Heard, Treas., \$10.00.

W.M.U., 10 (5 of which from Woman's Union of Atlanta, for *Indian M.*).

ALABAMA, \$19.60.

Anniston, C., 1; W.M.S., 3; C. E., 1. Joppa, Teachers, for *Piedmont Coll., Demorest, Ga.*, 2. Talladega, First C., 12.60.

LOUISIANA, \$80.77.

Hammond, C., 8.27; S., 2. New Orleans, Straight University Club., for *Hymn Books for Straight U.*, 70.50.

FLORIDA, \$10.00.

Martin, Second Bethlehem Baptist Assoc. of Fla., for *Fessenden Acad., Martin, Fla.*, 10.

TEXAS, \$6.18.

Flaccus, Helena C., 3.18. Goliad, Rev. M. Thompson, 3.

TUITION, \$1,012.75.

Lexington, Ky., 112.25. Enfield, N. C., 27.50. Big Creek Gap, Tenn., 74.50. Grand View, Tenn., 65.25. Nashville, Tenn., 27.50. Pleasant Hill, Tenn., 111. Atlanta, Ga., 141.95. Demorest, Ga., 134.10. Joppa, Ala., 7.40; Public Fund, 35.85. Talladega, Ala., 12.80. New Orleans, La., 238.65. Austin, Tex., 24.

SUMMARY FOR OCTOBER, 1903.

Donations \$10,893.80
Estates 4,215.54

Tuition \$15,109.34
..... 1,012.75

Total \$16,122.09

FOR THE AMERICAN MISSIONARY.

Subscriptions for October \$20.50

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from Sept 14. to Oct. 15, 1903, William Johnstone, Treas., \$400.75.

FROM LOCAL MISSIONS, \$82.00 :

Berkeley, Chinese M.O., 3. Fresno, Chinese M.O., 1.75. Los Angeles, Chinese M.O., 2.60; First Japanese M.O., 10; Bethlehem, Japanese M.O., 18. Marysville, Chinese M.O., 2. Oakland, Chinese M.O., 5. Oroville, Chinese M.O., 3.25. Pasadena, Chinese M.O., 2. Riverside, Chinese M.O. 2.35. Sacramento,

Chinese M. O., 9. San Bernardino, Chinese M.O., 2.50. San Diego, Chinese M. O., 3.15. San Francisco, Central Chinese M. O., 8.40; West, Chinese M.O., 6. Santa Barbara, Chinese M. O., 3.

FROM LOCAL MISSIONS, \$176.50.

Berkeley, Ann'y Pledges, 9. Fresno, Ann'y Pledges, 12.25; Joe Dun, 10. Marysville, Ann'y Pledges, 23.75. Oakland, First C., 25; Ann'y Pledges, 7. Oroville, Ann'y Pledges, 15.50. Pasadena, Ann'y Pledges, 9. Riverside, Ann'y Pledges, 4; C. E. Soc. of First Cong. C., 10. San Bernardino, 2. San Francisco, Central, 6. San Francisco, West, 5; Bethany C., 1. Santa Barbara, 9. Santa Cruz, Pon Fang, in part to const. REV. J. R. KNODENA, L.M., 20; Ann'y Pledges, 3; Rev. F. B. Perkins, 5.

FROM CHURCHES, \$4.00;

Alameda, C., 2, Santa Rosa, C., 2.

FROM EASTERN FRIENDS, \$126.25 :

Boston, Mass., Rev. J. B. Sewall, 50; Miss Harriet Carter, 1. Greenfield, Mass., Mrs. E. B. Loomis, 20. Marlboro, Mass., Chinese S., by Miss H. I. Alexander, 30.25. Norwich, Conn., Mrs. S. A. Huntington, 25.

FOR CHINESE MOTHERS AND CHILDREN, \$12.00 :
Los Angeles, Cal., Plymouth S., 7; Vernon C., 5.

H. W. HUBBARD, Treasurer,

Congregational Rooms,

Fourth Ave. and Twenty-second St.,

New York, N. Y.

American Missionary Association.

EDUCATIONAL WORK IN THE SOUTH.

HIGHER INSTITUTIONS.—TENN.: Nashville, Fisk University. ALA.: Talladega, Talladega College. MISS.: Tougaloo, Tougaloo University. LA.: New Orleans, Straight University. TEX.: Austin, Tillotson College. GA.: Demorest, Piedmont College. S. C.: Charleston, Avery Institute. D. C.: Washington, Theological Department, Howard University.

Normal and Graded Schools.—VA.: Cappahosic, Gloucester School. KY.: Lexington, Chandler Normal School. Williamsburg, Academy. TENN.: Memphis, Le Moyne Institute. Knoxville, Slater Training School. Jonesboro, Warner Institute. Grand View, Academy. Pleasant Hill, Academy. Big Creek Gap. N. C.: Enfield, Joseph K. Brick Agricultural, Industrial and Normal School. All Healing, Lincoln Academy. Wilmington, Gregory Institute. Beaufort, Washburn Seminary. Troy, Peabody Academy. Blowing Rock, Skyland Institute. Saluda, Saluda Seminary. Whittier. S. C.: Greenwood, Brewer Normal School. GA.: Athens, Knox Institute. Atlanta, Storrs School. Macon, Ballard Normal School. Marshallville, Lamson School. Cuthbert, Howard Normal School. Albany, Albany Normal School. Thomasville, Allen Normal and Industrial School. Savannah, Beach Institute. McIntosh, Dorchester Academy. Forsyth, Normal and Industrial School. FLA.: Orange Park, Normal School. Martin, Fessenden School. ALA.: Marion, Lincoln Normal School. Athens, Trinity School. Mobile, Emerson Institute. Cotton Valley. Kowaliga. Nat. Green Academy. Joppa, Normal and Industrial Collegiate Institute. Nixburg, Cottage Grove Industrial Academy. MISS.: Meridian, Lincoln School. Moorhead, Girls' Industrial School. Mound Bayou. ARK.: Helena, Normal School. LA.: Oscar, Pointe Coupee Industrial and High School.

Common Schools.—NORTH CAROLINA: Cedar Cliff, Candor, Hillsboro and High Point. GEORGIA: Andersonville, Daisy, Glennville, Riggton, Shady Grove, Smiley, Swainsboro, Thrift, Marietta and Rutland. FLORIDA: Pomona. TENN.: Nashville, Model School. ALABAMA: Talladega, Cassedy. MISSISSIPPI: Tougaloo, Daniel Hand. LOUISIANA: New Orleans, Daniel Hand.

CHURCH WORK.

Number of Churches.—Alabama, 21; Arkansas, 1; District of Columbia, 3; Florida, 1; Georgia, 42; Indian Territory, 1; Kentucky, 19; Louisiana, 16; Mississippi, 5; North Carolina, 58; Oklahoma, 3; South Carolina, 9; Tennessee, 38; Texas, 11; Porto Rico, 4.

INDIAN MISSIONS.

Educational Work.—NEB.: Santee Normal. S. DAK.: Oahe Industrial. N. DAK.: Fort Berthold.

Churches and Stations.—Santee Agency, 3; Cheyenne River Reservation, 10; Standing Rock, Fort Yates District, 5; Standing Rock, Grand River District, 8; Fort Berthold Agency, 6; Rosebud Reservation, 8; Arapahoe and Cheyenne; Skokomish, 10; Crow Agency, 3; Cape Prince of Wales, Alaska.

CHINESE AND JAPANESE.

California Chinese Missions.—Bakersfield, Berkeley, Fresno, Los Angeles (3), Marysville, Oakland, Oroville, Pasadena, Riverside, Sacramento, San Bernardino, San Diego, San Francisco (4), Santa Barbara, Santa Cruz, Ventura.

PORTO RICO, W. I.

Educational Work.—Santurce, San Juan, 5 teachers; Lares, 5 teachers.

Church and Mission Work.—Fajardo and Out-Stations, Humacao and Out-Stations, Juncos and Out-Stations, Lares.

American Missionary Association.

PRESIDENT, REV. WASHINGTON GLADDEN, D.D., LL.D., OHIO,
Member of Executive Committee, ex-officio.

Vice-Presidents.

Rev. GEORGE A. GORDON, D.D., Mass. Assoc. Justice DAVID J. BREWER, LL.D.,
 Rev. A. J. LYMAN, D.D., N. Y. Washington, D. C.
 Rev. W. F. SLOCUM, Colo. Hon. T. C. MACMILLAN, Ill.

Recording Secretary, Rev. ASHER ANDERSON, Mass.

Honorary Secretary and Editor, Rev. A. F. BEARD, D.D.

Corresponding Secretaries.

Rev. JAMES W. COOPER, D.D., *Fourth Ave. and 22d Street, N. Y.*
 Rev. F. P. WOODBURY, D.D., *Fourth Ave. and 22d Street, N. Y.*
 Rev. C. J. RYDER, D.D., *Fourth Ave. and 22d Street, N. Y.*

Treasurer.

H. W. HUBBARD, *Fourth Ave. and 22d Street, N. Y.*

Auditors.

EDWIN H. BAKER, Conn.

JOHN E. LEECH, N. Y.

Executive Committee.

CHARLES A. HULL, *Chairman.*
For Five Years.

WILLIAM W. McLANE, *Secretary.*
For Three Years.

LUCIEN C. WARNER,
 ELIJAH HERR,
 DEWITT S. CLARK.

CHARLES A. HULL,
 GEORGE E. HALL,
 JOHN M. HOLCOMBE.

JAMES H. OLIPHANT,
 THOMAS E. STILLMAN,
 WILLIAM H. WARD.

For Two Years.

JOHN B. CLARK,
 TRUMAN J. BACKUS,
 PHILIP S. MOXOM.

For One Year.

CHARLES P. PEIRCE,
 WILLIAM W. McLANE,
 LEWELLYN PRATT.

District Secretaries.

Rev. GEO. H. GUTTERSON, *615 Cong'l House, Boston, Mass.*

Rev. W. L. TENNEY, D.D., *153 La Salle Street, Chicago, Ill.*

Rev. JOS. E. ROY, D.D., *Emeritus.*

Secretary of Woman's Bureau.

Miss D. E. EMERSON, *Fourth Ave. and 22d Street, N. Y.*

Field Assistant.

Mrs. IDA VOSE WOODBURY, *Congregational House, Boston Mass.*

COMMUNICATIONS

Relating to the work of the Association may be addressed to the Corresponding Secretaries; letters for "THE AMERICAN MISSIONARY," to the Editor, at the New York Office; letters relating to the finances, to the Treasurer; letters relating to woman's work, to the Secretary of the Woman's Bureau.

DONATIONS AND SUBSCRIPTIONS

In drafts, checks, registered letters, or post-office orders, may be sent to H. W. Hubbard, Treasurer, Congregational Rooms, Fourth Avenue and 22d Street, New York; or, when more convenient, to either of the Branch Offices, 615 Congregational House, Boston, Mass., or 153 La Salle Street, Chicago, Ill. A payment of thirty dollars constitutes a Life Member.

NOTICE TO SUBSCRIBERS.—The date on the "address label" indicates the time to which the subscription is paid. Changes are made in date on label to the 10th of each month. If payment of subscription be made afterward, the change on the label will appear on the next number. Please send early notice of change in post-office address, giving the former address and the new address, in order that our periodicals and occasional papers may be correctly mailed.

FORM OF A REQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

